881 304 friends and receiving presents of fowls. Girls, in addition, have their bodies scarified on the sides and back. From this time on until marriage the boys live in the bachelors' hut and the girls in the unmarried women's quarters. There is no mention by any of the authorities of an age-set system.

DEATH

764 The dead are buried close to their homes, a man on his right side with the hand under the head and a woman on her left side, also with the hand under the head.(1)

●765 Friends and relatives gather shortly after death and, if the deceased was a man of importance, the whole of his clan is represented. Every man brings his companion bull and rides it. All dress up as if for war and the *buru* party takes place. If the dead man was not very important the mourning is limited to shaving the head and painting the body with white clay. Offerings are put on the grave of the deceased.

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

Their huts are very similar to those of the Bantu Kavirondo, but they are a trifle lower, and are generally built solely of reeds (*mabua*). The huts are dug out inside to a depth of 18 inches or 2 feet; the hut is plastered with the earth dug out from the interior. 342

There are two fire-places in each hut, and the customs previously enumerated about stopping at the first or second cooking place are the same as among the Bantu Kavirondo. 354

Young girls sleep in a hut with the other girls of the village in the care of an old woman. The boys of the village sleep in a hut by themselves. The villages are roughly circular. The huts are not arranged in any particular order, but the huts of one man are generally side by side. The huts of the young men are usually near the gates, and they are supposed to watch the gates in case of any attempt being made to steal the cattle. 513 361 883

On entering a village the hut directly opposite the gate is generally the hut of the principal wife of the headman of the village, or the headman of that part of the village. 361

Food products.—Mtama, sweet potatoes, a little *wimbi*, Indian corn, and also pumpkins, semsem, and pulse (*pojo*). Bananas are occasionally grown, but they do not flourish, as the country is a little too dry for them. A little tobacco and Indian hemp are grown. The Indian corn is not ground but generally eaten in an unripe state. 241

Ironwork.—They do not smelt iron, neither do they forge their hoes, which are all imported from Samia. They however forge spears, knives, bill hooks, axes, etc., from Samia iron. Among the Gemi tribe only people belonging to a clan called Uvino forge iron; the smiths are called Yothet-th. A rough kind of salt is made from the ashes of reeds and grass, and salt is also imported from Kisingiri. 325 439 258

Death customs.—When a person dies the body is immediately taken out of the house. Upon the death of a woman the brothers-in-law of the deceased dig the grave in the verandah of the house of the deceased; the corpse is buried on its left side with the hand under the head; the body is doubled up. A man, on the contrary, is buried on his right side with the hand under the head. In the case of a woman her relations and friends come and wail; her husband presents each clan that attends with a goat, the mourners stay three days. 764

The hut in which a person has died is used for a month; the neighbours then meet and drink *tembo*, and the house is broken down. Upon the death of a man his brother digs his grave; if the first wife he married is still alive he is buried in her house; if she is dead the man is buried in the verandah of the hut in which he died. [768]

Men only wail for one day, after that only women wail; the women wail for the whole of the first three days; after that the women of the village wail at dawn for fifteen days. 765

Signs of mourning.—Women wear a string of banana fibre round the forehead, they also wear a tail of white strings for about a month; the tail usually

4: Hobley G-5 (ca. 1900) 1902 FL11 Luo FL11

766 worn is black. Others smear themselves with white earth. Relations in the village shave their heads three days after a death. The eldest son of the deceased sits on a stool in the road outside the village and his head is shaved by an old woman. For three days after the death of anyone of importance the villagers do not cultivate.

766 [726] If a big chief dies all the surrounding people collect at the village; even if a neighbouring clan is at war hostilities are suspended, and they attend the funeral rites of their late enemy. In the case of the death of a chief a new hut is built and the deceased is buried inside in a sitting posture; the grave is dug by a brother of the deceased. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water pot. Seeds of every kind of grain grown are put into the grave; sweet potatoes are excluded. The people dance and drink *tembo* for ten days and many oxen are slaughtered. The men wail for ten days, but the women wail every morning for about a year. No one cultivates the fields for ten days.

844 846 *Birth customs.*—On the occasion of a birth, if it is a boy it is kept inside the house for four days, if it is a girl for three days. When a birth takes place the female neighbours attend, and a goat is killed for the mother and the other women. No man is allowed in the hut until three or four days have elapsed. The father of the child does not eat or sleep again in the hut until the child begins to cut its teeth. The mother does not go to cultivate for about nine days after the birth.

844 608 [304] [553] If a woman has had two children and they have both died, she will upon the birth of the third child take it out of the village on a basket-work tray and place it in the road; an old woman who has had a hint of this will go and pick it up and take it to her house, then the father of the child goes and buys it back for a goat: having recovered it the father bores the lobe of its right ear and inserts a small earring of brass wire. If the child is a boy it is henceforward called Owiti and if a girl it is called Awiti, meaning the child that has been thrown away. The old woman who picked up the child is afterwards called mother in addition to the real mother.

845 [553] [535] Twins are considered lucky, but the infants and their parents have to stay in seclusion in their hut for a whole month. Women neighbours may enter the hut but men may not. The twin born first is called Apio (the one who comes quickly). The twin born second is called Adongo (the one who is delayed). The birth of twins is signalised by dances which extend over a whole month; they are apparently of a somewhat obscene character.

582 583 *Marriage customs.*—Girls are espoused at the age of seven, and they often go to their husband's house at the age of ten or eleven. The suitor commences by making small payments to the father of the girl every month or two. When the man has paid say one cow and twenty sheep he takes the girl to his house.

585 The unmarried girls of the village take the bride to her husband's house. The father of the girl kills an ox and takes the meat and a quantity of *mtswa* porridge to the man's village by way of providing a wedding feast. If the man's

5: Hobley G-5 (ca. 1900) 1903 FL11 Luo FL11
Bantu Kaviirondo FL4
Nandi FL13

B 824 778 The word *Muremhe* in Lu-Wanga means peace, and when peace is made between two tribes, the ceremony, if possible, always takes place at the foot of one of these trees, as the tree is a great peace charm, and the dog, which is slaughtered as part of the ceremony, is generally tied by its neck to the tree.

B 825 751 Among the Awa-wanga, if a man kills a python, it is believed that the snake will return, or possibly that its spirit will return and afflict his children with blindness. Prompt measures must, therefore, be taken to avert this disaster, and he accordingly measures the length of the reptile, and not later than the day following, hoes a path through the grass near his village equal in length to that of the snake, kills a white fowl, then sprinkles its blood in the clearing and also pours a little *ntama* or *wimbi* gruel there too; this acts as a charm to render the python's malignancy futile. Even if a python is seen only, it is considered safe to go through this ceremony. The next child that is borne to the man after killing a python is called *wanawaka* if it is a boy and *newaka* if it is a girl; (*waka* is the Lu-Wanga word for python).

B [553]

B 766 [824] A most extraordinary custom, which holds among the Awa-wanga and may be mentioned under the present heading, is that if a young girl, a virgin, dies, her female relatives, whose duty it is to bury her, artificially deflower the body before burial; this is always done by the forcible insertion of the pointed bulb of spathes which cover the immature flowers at the lower end of a growing bunch of bananas. If this is omitted, it is believed that the sisters of the deceased will not be found to be virgins on their marriage; this would be considered somewhat of a disgrace.

B [831]

B 171 It will be remembered that in Mr. Roscoe's account of the Baganda customs,[1] the flower of the plantain or banana plays a certain part in the ritual which is gone through upon the birth of twins, and is there, I believe, used as a symbol of fruitfulness or plenty; possibly a similar idea may, in the past, have had some connection with its employment in the instance now described.

L 765 766 824 There are two curious customs, in which the thorn of the acacia plays a part, which may, perhaps, be mentioned under the heading of charms. Among the Ja-Luo when a person dies, for days, perhaps months after, the whole village wails with great fervour, and at stated intervals according to the conventions laid down for the case. If, however, a barren woman dies, the people of the village at once commence to wail in the usual way, and the brothers and sisters of the deceased proceed as quickly as possible to the village where the death occurred. The first blood-relation of the deceased who arrives on the scene takes a sharp acacia thorn, sticks it into the sole of the foot of the corpse and breaks it off; immediately this is done all wailing ceases at once, nor is it renewed as in the case of an ordinary death. The origin and the object of this strange custom appears to have been entirely lost.

N 787 824 Among the Nandi, when a raiding party is being arranged, the *elmoran* (warriors) proceed to a *laibon*, or medicine man, an ox is killed and the *laibon*,

[1] *Journ. Anthrop. Inst.*, vol. xxxii, p. 25, *et seq.*

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

When A MAN MARRIES
591 a second or third wife, he may select another place for his new wife, either in the village near his former wife, or he may elect to take her to some other village. A man who has wives dwelling in different places lives with them in turn. Married
586 women are careful in regard to their relations with men. Should a woman be lax in her behaviour or encourage men to visit her, her husband will send her back to her parents and divorce her.

842 A wife who is proved to be sterile is not divorced, but her
595 parents send her sister to become the man's wife, and he is expected to pay another sum as a marriage-fee for her; but there is no stated time when the sum shall be paid after the woman goes to live with him. The former wife continues to live with him as his wife.

291 **Distinctive dress of married women.** Each woman after marriage makes a girdle with a long fringe at the back and ties the ends together, which gives it the appearance of a tail. The girdle is worn constantly during the husband's life-time,
● [765] but, should he die, she takes it off and puts it on the house-roof over the door during the season of mourning to show that she is a widow and is mourning. After marriage a wife scarifies
304 her sides and back in addition to the scarifications she made at puberty. When a woman has a son born, she makes a
352 clay-mound in the middle of the floor in her house for the
852 food pot to rest on when the family are at meals.

Birth customs. A wife who expects her confinement calls
844 in an elderly woman to act as midwife. This woman is a person who has had experience in such matters and is herself a mother. When the child is born, the midwife cuts the umbilical cord on an axe handle if the child is a boy, and on a hoe handle if it is a girl. The placenta of a boy is buried outside on the right side of the doorway and that of a girl on the left side. During the first three days the father remains near the house
846 in which his wife and child lie, but the midwife alone enters and attends to the wants of the mother and child. On the third day the father takes a fowl and rubs it on the child's chest and turns it loose, when it becomes the property of the child. When the new moon appears, the parents bathe, and

10: Roscoe M-5 (ca. 1900)1915
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the deceased enters with a son of the dead man and together they fill in the grave and beat the floor hard. Some of the blood of the animal that was killed is poured into the grave as it is being filled with earth; and, after the grave is filled up, four pieces of meat are taken and one piece is placed at each corner of it. A pot of newly brewed beer is placed on the grave and left to ferment until it runs over the sides when the relatives drink it. When the duty of filling in the grave is completed, all the mourners wash, shave their heads and have a meal of the meat of the animal that was killed. The widows remove their girdles and place them on the roof of the house containing the grave. A goat is killed, and an elderly woman related to the deceased man ties a portion of the entrails of the goat round the waist and neck of each widow, and also winds a portion round her own neck; and this is worn by each widow during the period of mourning. On the following morning a grandson climbs the house and breaks the end off the central pole which stands out above the thatch; he also breaks the cooking-pot in which the deceased man's food was cooked. On the second day after the funeral a goat is brought into the house and each of the mourners strikes it with his fist and kicks it; it is then taken and killed, and its flesh is cooked in part of the broken cooking-pot and eaten by the mourners. After this meal the male relatives go to war against some group of their tribe who are said to have been the cause of the man's death. After mourning four days the party shave their heads and continue to the end of the mourning period without further shaving their heads or paring their nails. The widows continue to live in the house which contains the grave. When the ox or cow for the funeral ceremonies is killed, if the deceased is a man, it is speared to the heart; but, when the deceased is a woman, it is speared in the head between the horns. When the mourning ceremonies are ended, each widow makes a girdle, with the fringe at the back, which she wears for a year while she continues to live in the house containing the grave. At the end of the year she burns the girdle, goes to the river and washes, takes her old girdle from the house-roof with her and leaves it in the river-bed. After washing

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[302]

10: Roscoe M-5 (ca. 1900)1915
FL11 Luo FL11

765 she makes a new girdle fr[illegible]us while still at the river, and wears it as she retu[illegible]r village. She is then free to remarry.

775 Dead people are sometimes said to come to life again. This is reported to take place within a short time after death. It is said that the spirit had gone on a journey and had returned after the man was thought to be dead, but in time to stop the funeral. The supposed dead person sneezes and revives, the sneezing being thought to be the signal that the spirit has returned from his journey.

764 **Death of a wife.** Should a wife die before her husband, her body is buried in the house, and, when the husband dies, he is buried in the goat-house near. He may not be buried in the same house with his wife. The animal offered at a man's funeral is always an ox, while it is an old cow that is offered at a woman's funeral. The skin from the animal is used to wrap the body as a shroud. The meat from the animal is divided in the following manner: a shoulder is retained for the dead and is eaten by the mourners at the grave, the second shoulder is for the relatives in the village, and the remainder, with the exception of the neck, is for the guests who live at a distance: the neck is given to the medicine-man.

766 762 A suicide is buried in the open, never in a house. Should the death have taken place in a house, it is burned down, for no one will live in it.

Warfare.

721 **Mode of conducting wars.** The people are not fond of war and fortunately their wars are never very serious matters. Cattle-lifting and women-stealing are the chief causes of fighting. The battles take place after short notice, when it is found that cattle have been robbed or when the alarm is given that a woman has been captured by some other clan. When a fight is impending, the attacking party drive a few cows to some spot where the other party may see them and challenge the others to come and take them. The party challenged must either attempt to carry off the cows while the others protect them, or they must pay a fine imposed by the attacking army.

11: Hartmann M-5 (ca. 1920)1928 FL11 Luo FL11

764 721 178 Since the Administration of the country by the "White Man" these wars are a thing of the past. However, the old custom remains, in so far, that even at present on the morning after a person's death his relations and tribesmen have a sham-fight, at the same places where formerly they used to fight their real wars.

764 The wailing at a person's death spreads the news in no time, and at day-break all the men of that tribe attire themselves in their wardress, after having smeared themselves with oker and mud, and go out with their shields and spears. They gather at the kraal of the deceased, and having brought some cattle they go out to the uninhabited boundary of their district for their sham-fight.

There the performance starts with the killing of a chicken as a sacrifice to the gods, that they might favour and bless their war, just as they did in the days of old. Whilst the old folks roast and eat the chicken the warriors dash forward to their imaginary enemy here and there stabbing a tuft of grass or throwing their spears in a bush, and rushing back again as if the enemy was on their heels.

When after an hour or two of fighting the enemy is defeated, they go back to the village of deceased. From the moment he gave up his ghost (and sometimes before that) the people of the village have been bewailing him, running in and out of the hut, shouting and yelling all the time. They have also taken his cattle one by one to the doorway of his hut, that they too might bewail their deceased master.

And now, after the warriors have returned, the corpse is put in front of the hut. The warriors and the people of the surrounding country (sometimes thousands of them, if deceased was a chief, a witchdoctor, a rainmaker, or other important personage) go up to the corpse, and bewail it, running in and out and round the kraal, all of them yelling like madmen.

The warriors also take their "spoils" up to the corpse, to show the spirit of deceased that his death has been revenged.

Whilst this is going on three men are digging the grave. If he was a rich man, i. e. if he had many wives, the grave is dug next to the hut in which he died, after a small temporary hut has been built over the spot. If he had only few wives then the grave is dug inside the hut in which he died. The corpse is lowered in the grave by 4 men, and the children of the village with their hands and feet scrape the earth into the grave, always with their backs towards the same. After the actual burial the wailing goes on for another half hour or so, whereupon all the outsiders return home.

In the evening the people of he kraal go to the grave with a chicken, which, held by the legs, is smitten with its head on the grave till it is dead. Then it is roasted and eaten. They also put a broken cooking pot on the grave, which they trample to pieces there. Then they kill a sheep, which is eaten by the men that night. Its skin is cut into narrow strips. These are tied round the right wrist of all the male inhabitants of the kraal, and round the left wrist of all the females. This finishes the ceremonies for the day.

●765 Next morning arrangements are made in the open space outside the village for a dance. The older women beat a couple of drums, the young women and girls from he neighbourhood dance, the men and boys in their war-costume run about

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

with their buffalo-hide-shields and spears singing all the time. Meanwhile the heads of all the people of deceased's kraal except his wives are being shaven clean, whilst for this purpose they, in turn, are seated on a log of a thorn-tree, which is put across the main path leading to the village.

On the third day a billy-goat is killed and the meat is cooked and eaten by the women and girls of the kraal only, and an old woman gets the skin of the goat as a new skirt.

On the 4th day the relations go to the grave again and sweep it *(ywoyo lid)* with a special kind of grass, putting some earth of the grave in an old basket. This is put in the middle of the path leading to the village, together with the log of wood (orindo) which deceased used to rest his head on when sleeping. Nobody will afterwards touch these 2 articles; they are left there in the middle of the path. People will in future go past them, making a curve round them. — This explains why one very seldom finds a straight path leading to a kraal. — The hoe, which was used in digging the grave, is given to an old woman of an other part of the district, but the hoe handle is thrown away. Then all the relations living away from the kraal, and all the neighbours go home.

When they have gone, the stick on top of the deceased hut, and those on the huts of all his women *are* broken by the grandchild of deceased or by some other small boy. This is a sign to anybody that the occupants of those huts are mourning.

After about two months the wives of deceased go to the village of their parents where they stay for two days, and a young bull is killed for them in honour of deceased. Before the wives have been home, they are not allowed to sleep anywhere but in the deceased husband's village, except under extraordinary circumstances, e. g. if a woman is not able to cross a river on the way home; in such cases she may sleep in another village, but only in the hut of an old woman. If she would break this rule, then the woman in whose hut she slept would not bring forth any children.

Six months later beer is brewn for all the relations and neighbours, who come for the occasion. That day the grave is smeared with mud *(mwono lid)* and the women get their heads shaven for the first time since the death of their husband. Now also all the wives of deceased are disposed of; they go to either the brothers or the cousins of their former husband. The time of mourning is finished and the sticks are replaced on top of the huts by the same boy who broke them off. That night however the women sleep on the bare ground. That day the women wear new white tassels on their backs. These tassels are made as usual from the twisted marrow of papyrus stalks or of sisal-fibre[illegible] since the death of their husband they have left off their ordinary tassel, which they replaced by a coarse unwoven one, made of the fibrous bark of the wild fig-tree.

Then new huts are built for the women, if their new husbands live in another village, and when these are ready their former huts are broken down. If their new husbands live in the same kraal they keep their own huts, except if deceased was buried inside his hut. In this case a new hut is built and the old one is allowed to collapse over the grave. If deceased was buried in a little hut built over grave, then this hut is left till it tumbles down by itself. When later on somebody gets

11: Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

food for the child, but they themselves only drink beer. On the last day all the iron, brass and other ornaments which deceased used to wear are sprinkled with some beer, made of kaffir-corn, which has previously been sacrificed. Then the ornaments are devided amongst the relations, who will wear them in future. After this all go home. 769 782 273

Next morning a sheep is killed and eaten. The wet skin is called the garment of deceased, and as such is worn for that day by his eldest son. At night it is slung over the gateway, where in time it rots away or some hyena finds it and makes off with it. 769 782

Every person, whether man, woman or child, is buried absolutely naked, and without any ornaments; even the little brass rings with a big blue bead each, which the old men wear all along the edge of both ears are taken out immediately after his death. To this rule there is one exception only. A *jubilo*, who is not an ordinary medicine-man, but one who has secret medicine, which he does not use for evil purposes except in warfare, is considered the greatest among men. For this reason he is specially honourd at his death. A big bull is killed and offered as a sacrifice, and the *jubilo* is buried in the fresh skin of the animal. 764 766

Burial of a Woman.

From the moment of a woman's death wailing goes on till next morning about 10 o'clock, when either her husband or her son dig the grave. All her ornaments are taken off, like at the occasion of a man's death. 764

Every woman is buried inside her own hut; because a woman is called the owner of the hut *(wonjot)*; hence at her death the hut has served its purpose.

When the grave is ready deceased's husband, assisted by two other people put her down in it, lying on her left side (men on their right). Her children fill up the grave scraping the earth with hands and feet, heir backs towards the corpse. The wailing goes on for another half hour whilst the crowds gather.

Then all the women and girls prepare themselves for a kind of wardance to take place near the village. They take off their tassels which they throw on the roof deceased's hut. They smear themselves with mud, and dress themselves up in the war-dress of the men who came to the funeral (shields and spears left at home). 535

Whilst the girls and women are dancing to the beating of drums, the men and boys squat down in the village and smoke hemp. After about an hour they come back from the dance, return their apparel to the men and go home. But the men remain till the afternoon, and those living near by call again at night for a chat. 516 274

After 3 days the women of the neighbourhood gather again in order to cook and eat the dried meat, fish and other food which the deceased left in the hut at her death. After the meal they go to sweep the grave (on the 3rd day, not the 4th as after the burial of a man) gathering some earth of it in an old basket, which is put on the path outside the kraal together with her smoked pillow *(orindo)*. They also give away deceased's hoe to an old woman, and throw away its handle. 765

On the same day the husband of deceased and one old woman go round to the huts of the near relations, sprinkling in each hut some medicine, throwing in each hut the sandbull of an ochsiphiant, and gathering from its inhabitants a small

●765 basketful of kaffir-corn. This corn is used to make beer from for the feast of shaving and smearing of the grave with mud, which takes place after 3 months (not 6, as in the case of husband's death). On that day also the parents of the deceased
587 woman bring another daughter, however small she may be at the time, which girl is to replace the deceased daughter, and will become the wife of the widower. They even may wait for a daughter still to be born, if deceased has no sister. But if the mother is old, and has no daughter to put in deceased's place, then the father may put a daughter by another wife in her place. This girl, though she may be a child in arms yet, is shown to the widower, who is not allowed to refuse her as his future wife, but has to wait till she is grown up. When the girl is about 10 years old a small temporary hut is built for her, in which she sleeps with her future husband for one night. Then she returns home till she is marriageable, after a heavy iron ring has been put round her left ankle, which remains as a sign, that she has taken the place of a deceased sister.

The widower, however, is at liberty to marry another girl in the meantime, but the deceased wife's sister will later be considered as his first wife (*dhako madongi*).

764 On the morning after the death of either husband or wife 2 bulls are killed. The first is sacrificed and eaten, there and then, by anybody coming for the funeral, the other one is simply killed for the relations.

769 When about 12 months have elapsed after the death of a woman, the same customs of distributing the ornaments of deceased, and the brewing of beer for all the relations and neighbours are observed, as take place on the anniversary of the death of a married man.

Burial of a Child.

765 Small children, whether boys or girls are bewailed by the women only. The reason for this is that the people have a superstition which says that if a father bewails his child his wives will not bring forth any more.

Grown up boys and girls are bewailed by the men also, but only for a short time and not by big crowds. The mother may bewail her child for a period of about 2 months every morning for a short time. She sits down beside the grave, where
[276] she lights a little fire to protect herself against the cold. Her wailing is interrupted now and again for the purpose of smoking a pipe.

765 After the child's death the mother may not get her head shaven until after
834 her next menstruation. Only after this her husband is allowed to sleep in her hut and observe the conjugal rights. Until he has done this the husband is not allowed to observe those rights with any of his other wives. If he would break this rule he would make the mother of the dead child barren for the rest of her life.

764 Adult boys are buried on the left hand side of the hut a few yards away, smaller boys on the same side but under the roof outside; girls in the same way, but on the right hand side.

For adult children, whether boys or girls, the usual dancing, etc. take place, the same as for married people.

If a girl dies for whom the dowry has been fully paid, but for some reason

½ [The third day after burial. – Analyst]

11:Hartmann M-5 (ca. 1920) 1928 FL11 Luo FL11

has not yet gone to live with her husband, the corpse is carried to the village of her husband and buried there, outside the hut which was already built for her. 764

On the 3rd day after the burial of a child the grave is swept, and some of the earth is poured along the wall of the hut without any further ceremonies. 765

If a woman dies who is with child a slight incision is made below her navel, but no attempt is made to save the child. 763

P. S. On the day of the burial of either husband or wife the cattle are not milked. They are driven outside the kraal, but are not herded. When they return at night they are milked, but next morning the milk is not churned. The fresh milk is drunk by the boys of the kraal and the neighbourhood. 764 234

After the death of a man or a grown up boy no cultivation or weeding of gardens is done by the inhabitant of the kraal for the next 4 days; after the death of a woman or adult girl for the next 3 days. The same regulations holds good on the day of the funeral of a child and on the 3rd day after its burial when the grave is swept. 765 241

If either the father or mother of twins dies the whole neighbourhood will abstain from cultivation or weeding for either 4 or 3 days. If one would break these rules the gardens that season would yield no crops or a very poor one.

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

hut until the child begins to cut its teeth. The mother does not go out to cultivate for nine days after the birth. If a woman has had two children previously who have died, she follows the same ceremony as that described among the Bantu Kavirondo. When the child has been brought back by an old woman, it is redeemed by the father, who then bores the lobe of the right ear and inserts an ear-ring of brass wire. The child is thenceforth called "Owiti," if a boy; if a girl, "Awiti," meaning "the child that has been thrown away." The old woman who picks up the child is regarded as its foster-mother. Twins are considered lucky, though their arrival is attended by a good many ceremonies and by propitiatory dances which are of an obscene nature.

427. A KIKUYU MAN FROM FORAGE, SOUTH SIDE OF KAVIRONDO BAY

When a person dies, the corpse is immediately taken out of the house. If it be a woman, her brothers-in-law dig the grave in the verandah of the house. The corpse is buried on its left side with the hand under the head. In the case of a woman's death, her relatives and friends come and wail. Her husband presents each one that attends with a goat. The mourners stay for three days. The hut in which a person has died is tenanted for a month. The neighbours then meet together and drink beer, and the house is broken down. Upon the death of a man his brother digs his grave, and he is buried in the house of his first wife, if she is still living. If she is dead, he is buried in the verandah of his own house. Men only wail for one day. After that only the women wail, at first for three days, and then at dawn for fifteen days.

As a sign of mourning the women wear a string of beans tied round the forehead. They also wear a black tail fringed with white strings for about a month. Others smear themselves with white earth. Relatives of

14: Johnston G-4, 5 (no date) 1904 FL11 Luo FL11

765 a dead person shave their heads for three days after the death. The eldest son of the deceased sits on a stool outside the village, and has his head shaved. If any one of importance dies, the neighbours do not
766 cultivate for three days after the death. If a big chief dies, all the surrounding people collect at the village, and in such cases even hostilities between clans are suspended, and all join in the funeral rites of the late chief, even if he happens to be at war with some of his dependent clans. In the case of the death of a chief, a new hut is built. The grave of the chief is dug by his brother. A new ox hide is placed at the bottom of the grave, and the head of the corpse is covered with a water-pot. Seeds of every kind of grain grown in the vicinity are put into the grave, but sweet potatoes are excluded. The people dance and drink "tembo" for ten days, and slaughter many oxen. The men wail for ten days, but the women wail every morning for a year. No one cultivates the fields for ten days.

428 When a man dies, his property goes to the brother, if the children are small. If the eldest son is grown up, he takes the property and gives his brothers a share, but a man is not allowed to take the amount paid by any one who marries one of his sisters. This marriage payment goes to
[597] the deceased father's brothers. The brothers of the deceased take his wives,
[622] but the eldest son probably takes the youngest wife of his deceased father. When a chief dies, the son whom he has chosen succeeds him. This successor is chosen really some years before the chief dies. The successor divides the private property of the chief with his brothers.

727 When a warrior has *killed* a man in *warfare*, he must (besides
782 shaving his head) catch a fowl and hang it round his neck head uppermost. He must not enter his home village until this has been done. Whilst the fowl is suspended to the man's neck by the beak its head is severed from the body, and the head is left hanging from the man's neck. The warrior then enters the village, and shortly afterwards prepares a big feast to propitiate the man he has killed, so that his ghost may not give
788 trouble. If a house is struck by *lightning*, and any one is killed inside, the head-man of the village must obtain a male fowl of a red colour and walk round the house holding up the fowl three times. The house is then broken up, and the wood is used for other purposes. When desiring
728 to make peace with another tribe with whom they have been at war, they kill a sheep and put part of it into a wooden mortar such as is used for crushing grain. The representatives of each side then take out pieces of the flesh and exchange them reciprocally. An old man belonging to the side which has been worsted, and which is suing for peace, must
[729] then go to the head village of the conqueror and proceed to sweep up the cattle kraal. This is accepted as a kind of submission.

145 Like the Bantu Kavirondo, the Ja-luo are in the main a *healthy people*.

15: Millikin U-4 (no date) 1906 FL11 Luo FL11

Burial Customs of the Wa-Kavirondo in the Kisumu Province. 35

By A. S. Millikin

764 When a Kavirondo dies he or she, as the case may be, is stripped of everything in the shape of clothing and ornaments and these, as a rule, are distributed amongst the children, should the dead person have any; if not, they are taken by the near relatives. As soon as the person has expired the relatives in the same "boma" commence howling and crying, and in some cases this is done before the sick person has expired, but is close to death.

The first persons informed of the death are those relatives and friends residing close at hand, who arrive quickly to join in the mourning and do their share of crying.

The relatives and friends from a distance begin to arrive decked out in all their finery, bringing food for the dead, and also some of their cattle, as a rule a few cow and [765] bull calves. The mourning lasts for about a fortnight, but the body is kept only for about five hours after death, when it is buried underneath the floor of the hut of the dead person; but should several people have been buried there before and no space left, the body is buried just outside the hut, on the left-hand side.

As a rule after one person is buried in the hut, if it is intended to bury a second, and even a third person in the same hut, it is customary to knock out the back part of the hut and enlarge it.

775 The Kavirondo belief is that the dead can hear, and this is their reason for burying their dead in and close to their huts, as they like the dead to hear what they say.

764 The grave is dug about 4 feet deep and is circular, and the dead person is put there in a doubled-up position. The body is buried quite naked, but sometimes the skin on which the person slept, or which he wore, is placed at the bottom of the grave.

When the grave is filled up, the earth is put back in small pieces, and is pressed tightly down, so that when all the soil is put back the surface is absolutely level, and to the casual observer it would not appear that the earth had been disturbed. As a precaution against hyenas and other wild animals a species of cactus is placed for a few days over the grave.

765 Should the dead person be a grown male, the wife or mother or the nearest relative of the dead man will cry continually for three months for about an hour before day break, but will stop when day breaks.

A peculiar custom is followed by the near relatives, who, during the first few days of mourning, smear their faces with wood ashes.

764 When a grown-up person dies, male or female, neighbours will come and hold a "ngoma" (dance), dressed up in all their finery, especially the warriors, who walk into the "boma" and march round on the inside, passing the hut of the dead person and sticking their spears into the roof of the hut. They continue to march round two or three times, finally passing the dead person's hut and withdrawing their spears,

19:Wilson E-5 (ca. 1950) 1960
FL11 Luo FL11

because a ghost of a virgin who has reached puberty was regarded as extremely dangerous. The defloration, still practiced in parts of Luo today, was regarded as satisfying her natural desire to bear children.

The spirits of warriors killed in battle were placated by the tribe as a whole in ceremonial and ritual held at the borders of the tribal land (*thim*) by *poro bilo* and *tero buru*, where sacrifices were made and the tribal ancestors placated to welcome the ghost of the hero. The affair became a tribal responsibility, whereas normally death is regarded as a responsibility of the family or minor lineage segment.

A person who found the body of a man or of a woman would commence wailing as a closely related mourner. If the body turned out to be that of a person among whose clan the finder could marry, then a wife or husband was found for the finder in the belief that the spirit of the deceased planned and directed the discovery of the body to the end that the group of the finder should be united in marriage with that of the deceased.

Witches, if caught in the act of "running about at night," were killed instantly and with equanimity. The body of a person killed as a witch was mutilated by driving a stake into the rectum after which the body would be thrown into its village. An old custom still associated with this is the insistence of the relatives of a woman who died suddenly, or inexplicably, to examine her body for signs of having been a witch. Female witches are believed to be trained by their husbands to run at night with them and, because they are weaker, are frequently caught and killed. Bride-wealth may not be reclaimed or, if not finally paid, must be completed by her husband if a woman is killed under these circumstances.

Accidental deaths are regarded as having been inspired by the ancestors, and therefore require placation of the spirit of the ancestor divined as having been responsible. Deaths from sickness are believed to come from many causes, the chief of